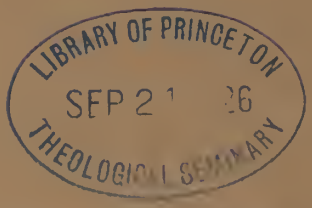

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Woman's Work

A Foreign Missions Magazine

CHINA

Vol. XXXV No. 1

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JANUARY	China.	JULY	Review of the year—The Home Base—Orientals in the U. S. A.
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MARCH	Japan.	SEPTEMBER	India—Home Base—Outlook for the Year.
APRIL	Africa.	OCTOBER	India.
MAY	Latin America.	NOVEMBER	Siam.
JUNE	Philippine Islands.	DECEMBER	Moslem Lands—Syria and Persia.

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WOMAN'S WORK

A Foreign Missions Magazine

VOL. XXXVI JUNE, 1921 No. 6

Mount Mayon, Albay Province, an active volcano of which the last eruption was in 1896. The most perfect cone of any known mountain. Photo. sent by Mr. Chas. A. Gunn.

The Word of God in Bohol

JAMES A. GRAHAM, M.D.

THE ISLAND OF BOHOL is in the heart of the Philippines, 1,441 square miles in area, with a population of 375,000. The language is Visayan. Our hospital in Tagbilaran is the only missionary institution, but the history of work there is not merely the story of abscesses opened, tumors removed, broken bones set, or cataracts taken from darkened eyes; it is the chronicling of what God's Word has wrought. One of the essentials of a missionary is absolute faith in the power of the Gospel to accomplish the impossible. With no paid evangelists, the one foreign minister of the Gospel being also the one doctor in charge of the hospital, Bohol "specializes in the wholly impossible" from man's standpoint. We would like to give here a few incidents that show the power of the Word.

THE WORD THE INCORRUPTIBLE SEED. (Luke 8:11.)

In 1910, there came to our dispensary Apolonario Edol, bringing with him his little daughter, far advanced in tubercular disease. Little could be done for her except to make her more comfortable; but the father was pleased by the care taken of the child, and he lingered to listen to the teaching. Finally he returned to his mountain home taking with him a Visayan New Testament. In the sorrow of his heart over the death of his child, he turned to the Book; and soon he could say, "This is my comfort in my affliction: for Thy Word hath quickened me." Year after year passed and we heard no more of him until in 1916 our colporteur was up in the neighborhood of Dimiao with his pack of books. He was showing the

New Testament to a man by the wayside, who said, "I don't want anything to do with that Book. It bewitches people. There is some kind of magic in it. There is an old man up in Limokan who got a copy six years ago, and he has been crazy ever since. He will not gamble in the cockpits any more, or drink *tuba,* or do the things he used to do. He is always reading his book and trying to make other people listen to it." The colporteur hastened to find the bewitched old man, and lo! it was all true. A whole village was turning to the Lord and gathering together in the name of the Lord Jesus to hear the Word from Apolonario's New Testament. They were still afraid that it was illegal to forsake Romanism and follow the Book, although they were determined to do it; so the colporteur brought eleven stalwart believers down to Tagbilaran to show to them how we openly worshipped the Lord there, and to encourage our hearts by showing us these first fruits of the harvest in that district. There is now a flourishing congregation of about 250 members in that place. Two other congregations in nearby villages have also grown as offshoots from this, and the work is still spreading. Just before we left for our furlough we heard that old Apolonario had just gone farther up the mountain to teach a new group of inquirers. If we had sent up there a Visayan translation of Emerson's Essays or Tennyson's poems, or any other classic, do you think after six years we would have found changed lives and new creatures in Christ Jesus?

"THE ENTRANCE OF THY WORD GIVETH LIGHT." (Psalm 119:130.)

Teodora came from a neighboring island, her eyes blinded by cataract and her soul by superstitions. While she waited for the operation, the light penetrated her soul; for she daily heard the gospel story and learned to lift up her heart in prayer in the name of the Lord Jesus. We all became very fond of her, for she had the childlike, appealing trust of the blind. Most of all, a poor mentally deficient girl-servant in the hospital, who had also found the Light, poured out her heart's affection upon Teodora. We prayed much that if it were His will, the Lord would give her sight. One glad day she found she could see; on a still gladder day the bandages were removed and she found she could read, for she had learned as a child; but the gladdest day was when she stood up in the little chapel to confess her Saviour before men, with her sister who had also come to know Him. When it was time for her to return home she was loath to leave the hospital and all her friends there, much as she longed to tell to her own house what great things God had done for her. They marvelled much that she had received her sight, but she testified that a far greater gift was the Light that came to her soul. Eusebia, the maid servant at the hospital, then ill with fever, wept much for the loss of Teodora; and old Teresa, our cook, only two years a Christian herself, comforted her with this wise counsel, "Pray for Teodora's safe journey home and for her peace in her own home. Prayer is the medicine that will cure your loneliness." Wise old Teresa! It was the Holy Spirit who had taught her also.

"THY WORDS WERE FOUND AND I DID EAT THEM." (Jeremiah 15:16.)

"O God, give me the book of St. John!" This was the prayer of Jacinto Nuñez for ten years. Of course he only prayed this way when he went up the mountain alone. At other times he joined in the formal prayers to the saints, according to the custom of the Romish church. Jacinto's hunger for the Gospel of John came through a pamphlet that had fallen into his hands which contained the attempt of a Spanish friar to give to the people a few Scripture stories in their own language. In the portions translated there was much from the Gospel of John, even the text, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." This pamphlet was speedily recalled by the ecclesiastical superior of the friar; for it contained also the second commandment, always suppressed by the Romish church. Many

obediently returned their books, but the word was already too precious to Jacinto for him to give it up; so he hid what he had in his heart as well as in a safe outward place, and prayed for more. Years passed; the country was astir with war and rumors of war. News leaked through to the village of Cambangay that Spain was vanquished and that Americans had come to Cebu, the large neighboring island. Later, news came of the American missionaries there who were giving away books. Jacinto prepared his dugout canoe by fastening on new outriggers of bamboo, crossed over the strait to Cebu, and there he received the long desired gospel of John, for the missionaries had the four gospels printed in Visayan. How he devoured that gospel! How he fed upon it! He told others, too, of its precious message, and when years later the colporteur discovered him, not only he himself, but many of his neighbors were eager for the whole New Testament. Daily, Jacinto feeds on the Word still, and now there is a whole Bible in Visayan for him. He is the leader of a group of believers, his son is in the High School in Tagbilaran studying with the hope that some day he will be a pastor to his own people. Jacinto always says he cannot preach. He leads the people in the study of the Word, and then they divide up in pairs going out to the houses in the neighboring little villages, and asking permission to read the gospel story to those who know it not.

"THE WORD—UPON WHICH THOU HAST CAUSED ME TO HOPE." (Psalm 119:49.)

Castor Denaso was one of the schoolboys, who lived in the basement of our house and cared for our horse, while he attended High School in Tagbilaran. His love for the Word was noticeable from the first, and he soon declared his desire to be a pastor to his mountain people. We sent him to Silliman Institute as the first step toward realizing his desire, and we began to look forward to the day when he could be used in the work. At Silliman he developed *beri beri*, and this disease left him very weak and semi-paralyzed. He came home to Bohol and begged us to allow him to go to a place in the mountains called Sierra Bullones. During one of his vacations he had done some work there and he felt that he must go back to teach the people again. He

Sixteen prisoners at the jail were converted through the preaching each Sunday of Silliman students. Each was baptized and presented with a Bible. Photo. sent by Mrs. Glunz.

was put on a mud sled pulled by the water buffalo and dragged up to this little mountain town. He fastened ropes to various points in his little room, and so was able to pull himself around. Many people came to visit him and he read them wondrous things from the Word. Many were interested, but they were a slow, silent people and not one confessed his belief in the living Lord. At last the student was taken home to die, and all the last day of his life he was agonizing in prayer for Sierra Bullones. No one took his place there. We heard nothing from Sierra Bullones. But God had not forgotten. Five years afterward we received a request that the pastor visit that place, and he was received with joy. There were thirty-six believers to be harvested, and on examination they declared that the Word first found a lodgment in their hearts when read and explained to them by the crippled student who died praying for them.

Patient going home from the hospital in "the ambulance."

"THE WORD . . . LIKE A HAMMER THAT BREAKETH THE ROCK IN PIECES." (Jeremiah 23:29.)

An unfinished story is that of the town of Jagna. Jagna is a large influential town which has sent a greater number of sick people to the hospital than any other town in the island. We had often prayed that Jagna would open up to the gospel, but there were only one or two believers there as far as we know. The first indication of a break came when we were invited by a "Committee of Truth Seekers," headed by the congressman of the district, the mayor and councillors of the town, to come to Jagna and explain what Biblical Christianity was. We went in response to the invitation and were received with great cordiality. The Filipino pastor and myself were requested to dine at the house of the congressman, and after this were led to a large platform around which probably two thousand people were gathering quietly. The so-called "Truth Seeking Committee" occupied the platform, and the congressman made a speech of introduction, saying that he had compared our gospels with the Latin version (he had once begun to study for the priesthood), and that he found there was no difference. He said, "These people have not only been giving out gospels, but have been living the gospel before us for years. All the time the doctor has been among us, we have been going to him when we were sick and in trouble; but we all know that he has been trying to tell us things that relate to our souls, and we have not listened. Tonight I want you all to give ear to what he has to tell us. If it is good, receive it; if it is bad, have nothing to do with it."

For an hour and a half I preached to one of the most appreciative audiences I have ever addressed. When I had finished our Filipino minister continued. Next day we had a conference of the leaders of the movement. We know that towns are not converted *en masse,* and we fear some of the motives were political, yet notwithstanding, Christ was preached; and we "therein do rejoice, yea, and will rejoice." The Word of the Lord is like fire, and "like a hammer that breaketh the rock in pieces." We are

praying that He will accomplish His will in Jagna. Some day we hope to tell the sequel.

Every missionary becomes a student of method, and in Bohol we have been trying a system somewhat like that of Dr. Nevius in China, but modified to suit our field. We have no paid evangelist over the sixteen groups of believers in Bohol; we have one well-trained, educated Filipino pastor who visits all the congregations. Every member is urged to be an evangelist, and the elders are taught to be overseers of the flock, as were the New Testament elders. The key of it all is a week's Bible Conference every three months where fifty or sixty leaders in the work meet to study the Word of God. We usually have a book-study for one of the classes, a whole epistle being covered during the week. This means several hours' study in the morning. In the afternoon topical lessons bring in many practical subjects, hygiene, agriculture, as well as Sunday-school work, being salted down with the Word. It is a most interesting study in psychology to notice the effect of the conference. They come in with fancied grievances, jealousies, quarrels about the locations of chapels, and all the things that disturb the brethren at home. However, the "spots and wrinkles" smooth out as the "washing of water by the Word" has its way, and in the end sins are repented of, friendships renewed, and hearts are warmed. By the end of the week all differences are settled, not because we spoke, but because God spoke, and the farewell communion service is usually a love-feast. They go back to their little villages eager to pass on all they have learned. From this it will be seen that the work is to some extent self-supporting, not because of money raised, but because of time freely given.

A Mountain Top Experience

RUTH SWANSON

Under the pines, at the Third Annual Woman's Conference at Baguio, December 27-31, 1920. Photo. sent by Miss Swanson.

"WHY DOES GOD SEEM SO NEAR, here in the mountains? Isn't it just wonderful?" Such were the exclamations and questions that we heard on every side at our Third Annual Woman's Conference, held for the first time in Baguio, the rest place in the mountains. At last our dreams have come true, and our young women were experiencing Baguio!

For many previous weeks missionary trunks and boxes had been ransacked for sweaters, coats, heavy dresses, etc., that the girls might be made comfortable in their first cold weather experience. At our own dormitory for a long time we had spent all our spare moments knitting sweaters, so all the Ellinwood girls were well supplied.

We had a private car from Manila to Bauan, and then trucks to Baguio. The train trip was spent in jolly fellowship, and the girls started their getting

acquainted. The day was very warm, and the girls wondered if they would ever need all those heavy wraps which they had brought along. Most of them had been donned, however, before the mountain ride had ended.

The first morning found us gathered for breakfast, seventy strong, rested after the strenuous trip of the day before and enthusiastic over the first views of Baguio. What if no cook had arrived and the girls and leaders had to help with the meals the first day? No one complained about that! The music chairman, our own Mrs. Cavan, stepped forward and led in the singing of the blessing. After breakfast, there was a fifteen-minute period for the morning watch, cards for which were distributed at breakfast. Then came a fifteen-minute song service, after which different groups of girls gathered under the trees for the Bible and mission study classes. The platform meeting came just before noon.

Thus all the days passed quickly, helpfully and happily, the mornings full of work, the afternoons given over to recreation, and the evenings taken up with the platform meetings. After the evening meetings, the different group leaders gathered their girls together for a brief prayer-service before they retired.

Several platform meetings need special mention. The first one was a conference meeting, at which time three of the Filipina leaders spoke of conferences that they had attended in the States. Two of the talks on the Student Volunteer Convention in Des Moines were especially inspirational. One evening, one of the Filipina young women, a lawyer in the city, gave a talk on "Moral and Social Reforms Needed in the Philippines." She made a very earnest and strong appeal.

Our own Mrs. Hooper had charge of the two services on the last day, the day of consecration. There had been a good deal of personal work during the conference, after the first service of the last day, one of our girls had a prayer service with seven girls who were not Christians, and she reported having gotten all of them to pray. During the consecration service, all the girls signed the cards of consecration, and many of the girls gave beautiful testimonies. One girl said, between her sobs, "Girls, I'm so happy, — I can not tell you how happy I am to have found peace!"

So you see, we have our mountain top experiences in the Philippines, and we hope and pray that our girls will take into their everyday life all the inspiration of Baguio. Pray for them, and for us who work with them.

MANILA.

A cascade flashing in the sun as one catches a glimpse of it from the Benguet Road. Photo. sent by Mrs. J. L. Hooper.

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Mrs. J. B. Rodgers,	"	Miss F. V. V. Rodgers,	"	Mrs. Stephen L. Smith,	Legaspi, Albay
Miss Ruth Swanson,	"	Mrs. Wm. J. Smith,	"		
Mrs. G. W. Wright,	"	Mrs. G. W. Dunlap,	Cebu, Cebu		
Mrs. G. S. Cunningham,	Iloilo, Iloilo	Mrs. J. W. Dunlop,	"		
Mrs. J. A. Hall,	"	Miss Olive Rohrbaugh,	"		

In this country: Mrs. Roy H. Brown, Care B. F. M., 156 Fifth Ave., New York City; Mrs. Paul Doltz, 222 E. 77th St., N., Portland, Ore.; Mrs. C. A. Glunz, Tunnel Road, Berkeley, Cal.; Mrs. W. J. Miller, Eddington, Pa.; Mrs. C. E. Rath, Hollister, Mo.

CHANGES IN THE MISSIONARY FORCE

ARRIVALS:

At San Francisco, Mar. 21—Miss E. M. Burlingame from S. China.

At New York, April 8—Rev. and Mrs. T. H. Candor from Colombia, S. A. Address, 7 Belvidere Place, Montclair, N. J.

At Seattle, Feb. 24—Dr. Adelaide Woodard from N. India. Address, Care of Mrs. B. Alvim, 4326 Brooklyn Ave., Seattle, Wash.

At San Francisco, March —Miss Ruth McIvor from Shantung, *en route* for her home. Her address will be 2 Atlantic Ave., Belfast, Ireland.

At San Francisco, Apr. 12—Rev. and Mrs. A. D. Swogger from the Punjab. Address, 11 Marin St., San Rafael, Cal.

At Boston, April 14—Miss Grace L. Enright from W. India. Address, 714 16th St., Parkersburg, W. Va.; Miss Mary C. Helm from the Punjab. Address, Care Miss Nitchie, 18 E. 41st St., New York City; Miss Ada D. Ayers from the Punjab; Miss Alice B. Jones from the Punjab. Address, Care Mr. M. D. Jones, Second St., Bayside, N. Y.

At Vancouver, Apr. 18—Miss Elizabeth A. Churchill from S. China. Address, 3341 Vanness Ave., Vancouver, Can.

At San Francisco, Apr. 20—Mrs. S. C. Peoples from Siam. Address, 900 Shattuck Ave., Berkeley, Cal.

At New York, Apr. 25—Mrs. L. B. Good, from W. Africa. Address, 545 Stitts St., Wooster, O.; Rev. and Mrs. A. I. Good. Address, 3485 Townsend Ave., Detroit, Mich.: Rev. and Mrs. P. J. Kapteyn from W. Africa. Address, General Delivery, San José, Cal.

DEPARTURES:

From San Francisco, Apr. 2—Mr. and Mrs. Paul C. Cassat, returning to, Miss Margaret Wilson to join the Shantung Mission.

From New York, Apr. 7—Miss Adelaide A. Browne, returning to W. India.

From Vancouver, Apr. 19—Dr. and Mrs. J. Oscar Thomson, to join the S. China Mission.

From San Francisco, Apr. 19—Mrs. R. P. Gorbold, returning to Japan.

From Vancouver, Apr. 28—Mr. and Mrs. David Soltau, to join the Chosen Mission.

From New York, Apr. 30—Mr. and Mrs. F. H. Gault, Mrs. F. O. Emerson, returning to W. Africa.

From San Francisco, Apr. 30—Dr. and Mrs. Geo. T. Tootell, returning to Hunan.

RETIRED:

Rev. R. H. Carter, of the Punjab Mission. Appointed 1905.

Rev. and Mrs. W. E. Weld, of the N. India Mission. Appointed 1909.

RESIGNATIONS:

Mrs. William Jessup, of the Syria Mission.

Mr. Arthur B. McMullin, of the Siam Mission. Appointed 1912.

Miss Mildred Bartholomew, under appointment to the West Africa Mission.

IN THE LAGANOY DISTRICT the work of Angustia Pron and her brother has been quite remarkable. They have won their way with the people. Recently we wrote that unless the people took more seriously the matter of self-support we should have to remove the Prons. The next time I went there, as I neared the house, the children who are always at Angustia's heels started to weep. It was a wail that reached to heaven! I did not see the brother nor sister and surmised that one of them was either dead or dying from the sound and evidences of tears that I saw on every hand. I jumped from the car and rushed to the house to be met by Angustia. I asked her if she were ill. She said she was not and I then found out that the children were weeping because they thought I had come to take Angustia away. "We love her, Mr. Brown," they said, "We never had such a teacher."

From REV. ROY H. BROWN, in *Annual Report.*

LUTHER AT WORMS

LAURA SCHERER COPENHAVER

IN COMMON WITH ALL PROTESTANTS we are sharing this year the interest of our Lutheran friends in the Quadricentenary of Martin Luther. It was on April eighteenth, 1521, that the valiant monk stood before the Diet of Worms. We are glad to be allowed to print these lines written in memory of that great crisis in the history of the Christian faith.

Into the splendor of the vaulted hall,
Aglow with banners and with rich brocade,
The black-robed monk in answer to the call
Of herald, came alone and unafraid.
Outside, the crowd an anxious tumult made;
"Our Luther! May God help him by His might!"
They cried from housetops where they stood and prayed.
The mitred prelate and the belted knight
Within, sat nodding at the monk from lofty height.

"Do you recant these words?" Through the hushed air
The question fell. May faith thy spirit gird,
O "little monk!" Of what thou say'st beware!
By breath of thine the king's robes are not stirred,
Yet round the world thy answer shall be heard.
He faces that mailed throng, uncowed by fears.
"God be my help; I stand upon His word!"
Rings out his answer on their waiting ears,
And naught shall silence it throughout the coming years.

He stood, a priest of God, the miner's son;
Who swerved not for man's scorn nor man's applause.
For men and nations yet unborn he won
Freedom of conscience—this the one great cause
For which he stood. Nor would he cringe and pause
At beck of cardinal or pope. In vain
Their subtle arguments in measured clause;
Forgotten, now, the nuncio's clever brain;
Forgotten, too, the warrior and his conquered slain.

But he shall live who valued not his life;
Whose heart no ban imposed by man could daunt;
Who, loving peace, yet gave himself to strife;
Brought low with homely words the arrogant;
Defied Rome's threats with courage adamant.
And when the shining armor lies in rust,
That quiet answer, "I will not recant"—
That challenge to God's truth, a sacred trust,
Shall live in human hearts when crowns and thrones are dust.

Singing the Good News

EMILIA S. CAVAN

SINCE I RETURNED to my native country with Miss Bartholomew, I often feel grateful for the privileges I had while studying in the United States. Not the least of these was attending missionary meetings in Philadelphia and New York and elsewhere, and meeting the earnest women whose devotion to the Lord's work has been an inspiration to me. My own work at Ellinwood has been a constant joy to me. I have taught music to individuals and to the school chorus, and as the Filipinos love music deeply we know that the ability to use their voices makes our graduates far more useful in spreading the Gospel among their compatriots.

During this last year Miss Bartholo-

Miss Clyde Bartholomew and Mrs. Emilia Cavan whose sweet voice was heard at many meetings during the period when she was studying in the United States.

mew has had charge of the school as usual, and the way in which she has handled everything under her control has seemed more remarkable than ever. The girls have always been devoted to her and their devotion grows as she grows ever more consecrated and loving.

We have in the school sixty residents, of whom twenty-two are Bible students and the rest university and high school students who board here. But every one of these boarders regularly attends morning prayers, that is one of the conditions on which they are received. They are kept in touch with the Gospel message. The two girls who have just graduated are such Christ-like girls in their lives, both earnest in prayer. Agripina, the older one, was with us seven years ago; after completing her third year Bible course she worked four years as an evangelist, only God can number the many, many souls she has led to Christ. She was useful too in straightening out the troubles that often arise in the churches, and Mr. Brown said of her that she was worth more to him than any three preachers he had ever had. She is a woman whose faith and Christian life would put many of us to shame. Her face shines with the indwelling presence of the Spirit in her life. Agripina has also a beautiful voice and has had special vocal lessons besides playing very well. She is to work again under Mr. Brown in Albay, and we feel sure that God's blessing will be added most abundantly to her labors.

Primitiva too is a dear girl and an earnest Christian. In our last Christmas vacation Miss Bartholomew took her with her to the meeting of Presbytery. Three of the churches represented there asked to have Primitiva sent to them as a Biblewoman, but her own church will not part with her and she is going back to her own home for her work. She also can use her voice acceptably.

The two who graduated on February 11, 1921, from the Ellinwood Bible School for Girls. Photo. sent by Miss Swanson.

About two-thirds of our girls are Christians, of the remaining third almost all join in the Bible-classes held in our

dormitory. Three of those who have not yet confessed Christ are now on the point of doing so. The residents who are still Romanists all go to the chapel every Sunday and listen to the sermon, and we pray that after the Bible campaign to be held in Manila, they may all see the truth.

Besides my music teaching I give time to translating English Bible lessons into Tagalog. I am busy but seldom tired for I am so very, very happy in my work.

MANILA.

A Presbyterian family in Tabasco. The father was before his conversion a gambler and opium fiend. The interested onlookers in the background are not members of the family.

How It Seems to Come Back

(MRS. CHAS. N.) R. S. MAGILL

(After Dr. Magill's long illness and convalescence in this country he and his wife are at last back in their loved home in the Philippines where we know they are as welcome as the flowers in May!)

YOU ASK FOR a few impressions on returning to our field:—Well, if it is a happy experience for a new missionary to return to the United States for a first furlough, to be feasted and made much of, as you dear people have a way of doing over there, it is an even more delightful experience for an old missionary to return to her field of labor, to be received and greeted and loved by her spiritual children from whom she has been separated for a year or two. Just to know that they were all here—except a few who had been taken to Heaven—and to see how the little children had grown in body and the big folks had grown spiritually was a real joy.

The warm receptions which they gave us compensated some for the unpleasant task we always have of cleaning house and getting started again in housekeeping. Four families (twenty-four people in all) had occupied our mission house while we were away and the filth we found was most repulsive, but within a month's time, thanks to plumbers, carpenters, painters and scrubbers, the house and yard have been transformed and we are enjoying our "Home, Sweet Home," once more.

Since our work is purely evangelistic we spend a great deal of our time itinerating and visiting the different congregations in other towns. Last month we held two revival services of a week's duration

each, and thirty-four new members were received in those two towns. Last week we were in Unisan for similar services and Bible classes and twenty-eight new members were baptized on Sunday night. Twenty-four new members have been added to the church here in our home town since our return, and we are looking forward to a very blessed time in Lucban next week, and pentecostal services here in Lucena during Holy Week.

It is delightful traveling in Tayabas Province now, since we have the railroad and also good automobile roads. We often wish for a Ford of our own as a saver of time and expense. Our new stereopticon has been much appreciated everywhere we have shown the Bible pictures. In passing through a village this week where we held open air services two or three years ago, the children ran after us to the edge of town calling to us and asking when we were coming back there to teach them again. I asked in reply, "Well, when do you want us?" They said next Sunday, and volunteered to sweep a place real clean and put out some benches for the people to sit on. They shall have a service or Bible class at least, with a picture chart at four in the afternoon—if it isn't raining!

So this, dear friends, is the way we spend our time, just going from place to place and trying, by His help, to preach and teach the Gospel. I also work in on the side a gospel of sanitation and hygiene—how to take care of babies and doctor the itch and a few other such things, not always printable! To us this is the happiest life that anyone could possibly live. We are now starting in on our sixteenth year of it and we hope to be able to write you a similar letter, but telling of larger results in our twenty-sixth year of service, or even our thirty-sixth or forty-sixth if it is God's will to use us here that long!

LUCENA, TAYABAS.

Our People Die Well

(MRS. J. L.) ROSALIE HOOPER

THE DEAR GIRL of whom I write was one of the most blooming, wide-awake Filipina girls that I have ever seen. My first glimpse of her was when she climbed the steps the day after we arrived to give a few months' assistance at Silliman Institute. She came running up to see us with all the spontaneity that characterizes the fourteen-year-old American girl and not at all handicapped by the timid spirit of such an one. Her brother, who had studied law in the States, knew Mr. Hooper, so her greeting was full of warmth and hospitality, and she felt the bond that made us friends immediately. The black eyes flashed a fun and humor that were refreshing. Before her visit closed she told me that her sister, who is now a student in Medical School, and herself had just been baptized. While her life had long been under Christian influence she had been only now converted and was eager to learn more of God. She exclaimed with all the joy of her newfound faith, "Oh, I want a missionary to teach me the Bible daily, I do want to understand."

These little visits were repeated frequently during our brief stay. News came of how she led her classes in the next two years in the High School department. The growth

THE GIFT OF LOVE

INA E. LINDSLEY

'Twas long ago when the great gift
Was made for all the world's uplift.
A Babe was sent from Heaven to men,
To teach them how to live again.
It was the Father's gift of love—
The little Christ Child from above.
But many did not understand
The gift of love, in that far land.

It is that love whose quiet art
Wakens the love in every heart—
The love that longs to go and give
The gift of Life to all that live.
O, haste the time on sea and land
When all the world shall understand.

MARSHALL, MINN.

of her Christian life was everywhere evident. She was with her sister at one of the army socials last year. When they were asked to sing, instead of a popular air, they stood and sang a gospel hymn, so sweetly and naturally that everyone liked it, so in many ways they were His witnesses.

After Commencement last year they were on an inter-island boat on their journey to their home near Manila, a journey of five hundred miles. The Commencement speaker and the American Bible Society Secretary were also passengers. This earnest girl asked them to conduct a service for she could not think of a Sunday aboard without religious worship. They told her that they might not be permitted as it was not customary. She said, "I'll ask the captain." Permission was readily granted and probably the first meeting of the kind ever held on that boat was a result of her influence.

She was a member of a well-to-do family and they planned for her a happy vacation each year with her friends. Much had been arranged for this year. How unavailing our plans often are! It was only one month later when the telephone rang and the physician at the General Hospital told the missionary that this beautiful life would soon be over. "Would the missionary come now?" Three blocks away she hurried to see this choice spirit wending its way homeward. She knew her friend, the missionary. As the watching group knelt with the presence of God so near, the dying girl motioned for the trained nurse who was standing at the foot of the bed to kneel also. The missionary asked, "Is Jesus near, dear?" She murmured repeatedly, "Nearer, nearer, nearer." Soon she was with the redeemed. Her going has been a deepening influence to her own family and friends. She is one of the many who have found eternal life because of Silliman Institute.

José Espinosa, one of the students, teaching his Sunday-school class in camp of the Filipino National Guards.

The Old Missionary Returns to America

YOU WOULD all know this "old missionary" with the young heart, if we mentioned her name which she does not want us to do. We are glad to give her fresh impressions of a recent visit to the United States sent us on her recent return to the field where she has been at work for forty-six years.

SHE HAD BEEN LIVING for many, many years in a foreign land, far out of the way of the globe-trotter, or European-American "civilization," especially the American, with its electric lights and cars; its "els" and its "subs," its telephones; hot and cold waters and steam heat, and the many, many other bewildering wheels "going 'round." She had lived among men and women who had never caught even a far-off gleam of the "White Ways" of Paris and New York, with their undreamed of spectacles, shows and thrills; of the great moving crowds of men and

women, young and old, especially young; of the automobiles whizzing their way every minute—several in a minute! Far from this "madding crowd" had she spent her years. On the steamship coming over she had looked on with puzzled, not to say shocked, eyes at the gay crowd there of returning ex-soldiers and Red Cross people from "the devastated fields of France," with their frills and thrills of modern society, dancing, always dancing, midnight frolics, wine-drinking—"no more water for us!"; "too old-fashioned—tabooed in Europe for health reasons!" Yes, and Sunday knitting too, and many other startling things greeted her astonished gaze. Now she had left the old, old world and come into the new like a very Rip Van Winkle after his twenty-year nap, but her "nap" had been even longer, much longer, and now here she was set down at the high arched portal of "156 Fifth Avenue," all there in a heap as it were, among autos, horses, trucks, drays and crowds on the sidewalks. Which way shall she turn? Which is "up" and which is "down"? Which is East and which West? To solve the problem she starts out, walks a little distance, then, uncertain, she ventures to ask—not any sort of man—but this one, who looks as if he might be an honest citizen in this city of rogues. He answers her politely: "No, madam, you are going the wrong way." She falters a "thank you" and retraces her steps, bewildered still. At length, after further mistakes and bewilderments, she reaches her hotel or, better for her, the "Margaret Louisa Home." Here, oh, patience! she falls afoul of other new complications. "Hot and cold water." Ah! that is good, but how do you get it? No faucets! These round knobs, which way do they turn? Which is "hot" and which "cold"? And how is it emptied? Her old Yankee ingenuity at length finds a way and now it is evening and dark. Nobody comes to light the lamp, but what is that up there? Must be the lamp! But how is it lighted and where are the matches? A maid appears and lo! the room is filled with light! How did that happen? The maid shows her a button in the wall, but how will she ever find that button in the dark? And what is that other thing on the wall, some kind of a machine? It is a hole, dark, going into something and something hangs there at the side of it. "Must be a telephone! But it's not for me to talk in that! Never!" But she did! Another day finds her in the train, so long unused to "trains," but there she sits by the window, looking out over the fields as they fly by, the green fields, the green hillsides, the thick, shady woods, dark and green too, turning yellow now and red and brown, so beautiful! so lovely! "This is America!" she thinks, "my own, my native land! My America! I am an American!" Some tears well up from a heart that still beats with patriotism. Then rocks, gray and old, flit by. She softly says under her breath: "And these are *my* rocks, *my* hills, *my* fields, *my* trees!"

She arrives at length at her sister's door. There are greetings but not many left to greet! It is not "Home"—only "sister's home." No Home for the old missionary, her Home was long since left behind. In this home here again are the same "modern conveniences," electric lights, telephones, hot and cold water, steam heat, all by the turn of a button! You can speak to your next-door neighbor, or even to some one in the next room, or to a distant city, without getting out of your chair! Great things these "modern conveniences," and how many of them—in the kitchen, too. No flies! Any unfortunate stray is immediately "swatted." "What a land and what a day!" she says in her musings. And then she wonders, does the world truly live any more easily, any better than it did a generation ago, or only faster? She does not try to answer this question often asked by others than herself. The new life, the new day, crowds upon her and so we leave her—the old missionary returned to "her own, her native land!"

EDITORIAL NOTES

When a full, rich life, crowded th beneficent activities, is suddenly sed, we are for the moment crushed by the sense of irreparable loss. Such a sorrow comes to all of his official associates and personal friends in the death of the Rev. Dr. A. W. Halsey, Secretary of our Board of Foreign Missions, who was called Home on April twentieth after a very brief illness. Those who depended on him in the mission stations, in his official life, in his home, feel bewildered as they try to realize what it will mean to do without his constant and devoted interest, his wise counsel, his intense feeling. It is hard to see that his work was done, that it is the Hand that never makes a mistake which "flings open wide the heavenly gates and lets the victor in!" For those who were most closely associated with Dr. Halsey, who often joined with him in his fervent prayers when he seemed to speak to a visible and present Saviour, realize most keenly that he was indeed ready to go with swift and shining feet to meet his Master.

In the annals of the Persia Mission no name is more honored than that of the two generations of the Shedd family. Recently there has passed from earth the first Mrs. Shedd, who went with her husband to that field in 1859, and was his loyal and enthusiastic associate in missionary activity until his death which occurred in 1895. Mrs. Shedd rendered the varied service which helped to build up a strong and permanent mission. Not only did she teach the women and entertain them in her home. She also had many boys and young men study with her the Bible, she trained Biblewomen, went on evangelistic tours with her husband, made of her home a center from which light radiated, and from which the son derived that inspiration which led him back to his parents' field of work. After her husband's death Mrs. Shedd made her home with relatives in this country, though her interest was always keen in her beloved Persia. She passed away in California, but was interred at her old home, Marietta, O., on March twenty-sixth.

Those living among them tell us that there is ever-increasing desire among Filipino young men to come to the United States for education and for business opportunities, and that many of them think they only need to get on a steamer which will land them here without any plan as to what they will do when they arrive. So many of this class have become stranded that in the Pacific Coast cities they have become a social problem. In San Francisco there are over five thousand Filipinos, in Seattle four thousand, and large groups in other cities. Y. M. C. A. leaders in this country and in the Philippines are co-operating in the effort to help such young men by obtaining employment for those already here, helping them to acquire the language, and dissuading from starting those who would land here without money, friends, or prospects of work.

Copies of brief annual reports concerning Woman's Work, its contents and general policies, its circulation and financial status, have been sent to the headquarters of each District, where they may be referred to by any who have questions to answer about the magazine. The records of our circulation department show interesting comparative figures in the statistics of the Districts. Philadelphia shows the largest list, 12,915, and the largest gain, 837. But considered proportionally the gain of the Southwest District is even larger; with a total of 4,807, that District has gained 557. The Northwest District has a total of 9,435, gaining 518 new names, and Occidental

District gains 277, making its total 1,980. New York and North Pacific Districts show a substantial loss. Although this diminishes considerably the magazine's record of increase, yet we are glad to have once more taken a long step forward with almost exactly two thousand new subscribers during the year.

An appreciative correspondent wrote some time ago "from a prairie home" of having received a copy of Woman's Work from a friend: "I have read every single word of it," she said, "and enjoyed it so much. I wish I could take it regularly but I seldom get hold of seventy-five cents in money and when I do there are seventy-five needs waiting for it!" Often and often those in charge of the magazine wish that its resources were so ample that free copies could be sent to many places where they would be welcomed, hospitals, home missionaries, nurses' clubs, homes for the aged, Y. W. C. A. headquarters, woman's colleges, local libraries, etc. While this would be impossible for us yet we recognize and value the help given in this direction by some of our subscribers, often through the influence of some progressive Secretary of Literature. Some readers pass on their own copy of the magazine, but this prevents its being filed for future reference, program use, etc. Others send in with their own subscriptions one or more extra ones, either indicating where these are to be sent, or asking our subscription office to supply names of recipients, which can always be done from our waiting list.

A Tennessee friend writes of her interest and sympathy in reading in our February number the accounts of the closing meetings of the former Woman's Boards. She says that with her "heart-throb of sympathy" came the wonder if *yet* they know what the workers in the former Cumberland Presbyterian Church suffered when "they said good-bye to things they had known and faced things strange. When I attended my last Board meeting of the Cumberland Church I did not know that it would be *fifteen years* before I should again see one of my beloved co-workers outside our own little Synod of Mississippi—I met one of them at a young people's Conference at Avoca last summer. Board meetings have been and will always be held too far away for the slender resources of a Presbyterian minister's wife . . . The women of the South have stood by the united work nobly and self-sacrificingly. Not for a moment would we go back—yet we can sympathize with those who sorrow at giving up the old ways."

Not only the teachers but the students themselves took an active part in the special series of meetings last year at Silliman Institute which resulted in over two hundred young people confessing Christ as their Saviour. Of the five hundred in the Institute only a very small group remained who had not taken this stand, and practically all of these said that they wanted to follow Christ and were only deterred from confessing Him by fear of their parents' objections.

Last year Miss Lillian Wells wrote for our Japan number a sketch of Mrs. Ito and of the wonderful change that had come to her, in her life of suffering, from the dawning in her heart of the Light of the World. In January, Miss Wells wrote that Mrs. Ito had lately been released from her suffering body and had gone Home, with her faith sweet and strong to the last. Miss Wells adds: "Though I did not see her often I feel lonely without her."

Rev. S. G. Inman in his recent book *Intervention in Mexico,* sheds much light on affairs in that country. "Mexico," says Mr. Inman, "is keenly alive to her own shortcomings and anxious to remedy them. She has undergone a real social revolution and is now in a period of genuine reconstruction. Our policy should be one of friendly aid, which will be peculiarly valuable in educational matters."

NEWS FROM THE FRONT

SIAM

Mrs. S. C. Peoples writes of the going home of her husband, whose loss has been so keenly felt both in Siam and in this country: "On Sunday, the 26th of December, Dr. Peoples went to church where there was a special service of prayer for his recovery. He stood in his old pulpit and spoke to the Christians in great weakness, in closing said, 'I will be here next Sunday and speak with more power.' At eight P. M. on Monday, December 27th, he breathed his last. Monday morning seeing how very ill he was, I said, 'Do not leave me, darling!' Immediately he answered, 'I will never leave you.' These were his last words, and I can say with truth that never for an instant since have I felt alone; Jesus is such a real Presence, my beloved is with Him—and me. The Holy Spirit brings to my mind such helpful passages of Scripture: 'I will see you again and your heart shall rejoice, and your joy no man taketh from you.' My home has been crowded with sorrowing friends, Princes, Princesses, officials, and the dear, dear Christians. Every door and window is opened wide. The casket (prepared by loving hands, of teak covered with black velvet), is on the wide veranda, the lid open to show the dear face and form, in his customary white linen suit, with his favorite pink rose in the buttonhole, and the look of divine peace on his face. Christians guard him day and night. The church women bring quantities of flowers and sit weaving them into beautiful wreaths. The Royal family loved him like a brother, and Tuesday were with me for three hours. The Chief stood at the head of the casket and repeated a Pali blessing, closing with these words: 'I rejoice, Dr. Peoples, that you are with Jehovah!' Later his wife said to me, 'I am glad that Dr. Peoples is with Jesus.' During the service at the house, it rained heavily, and Prince Buri, their son, whispered to Teacher Wong, our chapel assistant, 'Jesus will give us sunshine to take Dr. Peoples to the grave,' and He did!

The Royal Prince gladly gave us permission to make the grave on a beautiful hill, about one thousand feet high, a mile west of the city. The view is very lovely, the wide rice plain, the city, the river, and the horizon a circle of mountains. Night and day I am surrounded by the loving arms and tender prayers of our dear Christian men and women—yes, and the little children too!"

CHINA

In November, Miss Elizabeth A. Churchill wrote from Canton: Political affairs have had a dark aspect and it is only now that the situation seems to be clearing up. It would take a very long time to go into the details of the dispute between the province of Kwangsi and the province of Kwangtung. For the past three months Canton has been in a state of panic. Business has been paralyzed and our day schools scattered. All who could afford it fled to other places. When the Military Governor, a Kwangsi man, decided to abandon his post and leave the government in the hands of the Kwangtung people it was a time of great excitement, and of rejoicing also. I am living in the Eastern suburbs, quite close to the public road, and have seen the troops come in from the Eastern part of the province passing through Canton *en route* to their own province of Kwangsi.

It was very unexpected as Peace was proclaimed in October. On November 27th I was upstairs writing about noon. I heard a sound in the distance as of numerous firecrackers being set off. I paid no attention, thinking that some of the victorious party were celebrating the great event. At length however it seemed to me the sounds were getting nearer, I heard something resembling guns. I thought I had better go downstairs and make inquiry of my servant. On my way I happened to glance out of the window on the stair landing and to my great surprise a hill about three hundred yards from my house was covered with soldiers crouched down firing their guns. I hurried downstairs and as I glanced through the open leaves of the shutters I found a number of armed soldiers assembling on my veranda. I stepped up to the window and asked them if they did not know that this was a foreign house. They answered, "Yes, we are the guards of this neighborhood and we are here to protect you, do not be afraid." There was no one in the house but myself and my Chinese servant, a young woman. The firing was increasing and the guards spoke through the shutters and told us to get down on the floor. My Chinese woman crouched down by the bookcase and I kept my head inside of a closet under the stairs and there we waited while the bullets whizzed all around. By-and-by the guards said through the closed shutters: "There is a man here wounded, very ill, with his two comrades, will you let him in?" This appeal was not to be refused. We cautiously opened the shutter and one of the guards brought the men in, having first disarmed them, while he himself stayed to keep guard over them. The poor sick man lay down on the floor in a state of exhaustion while the two others sat quietly, glad to be in out of the storm. By-and-by there was a commotion outside. My woman cautiously crept to the window and opened the shutters sufficiently to see out. A great number of retreating soldiers, Kwangsi men, were at the doors clamoring to get in. To open the doors to a crowd of armed men was of course impossible, there being only us two women in the house. The guard was afraid they would force the doors so he went upstairs and through a window called to the Kwangtung men to come and disarm the Kwangsi men in front of the house. I was much terrified, fearing that if they were unwilling to give up their arms they would be shot at my door. Happily, however, they surrendered and were all taken prisoners.

The Evolution of a Pray-er

Gertrude S. Bigelow

Mr. O. belongs to a distinguished samurai family. His ancestors were conservative, loyal to the government, and in the seventeenth century displayed so much zeal in persecuting the Romish Christians that their feudal lord gave them a special coat-of-arms showing the number of persons slain by their own hands. After the feudal system was abolished, the samurai were thrown on their own resources and sought to gain a livelihood by various avocations. So a teacher of natural sciences was evolved from a family of hereditary militarists and as a teacher Mr. O. came to us at Sturges Seminary, a middle-aged man.

His evolution as a Christian had already begun, for he had been investigating the principles of Christianity and had decided that he would like to work in a Christian school where he could learn more, so he was willing to accept the small salary that we were able to pay. After being with us a year he was baptized.

According to the custom of the school he was immediately put on the list of Christian teachers to lead morning prayers at chapel. This was rather difficult for him at first. Prayer with Orientals is often simply giving notice to the gods of events that have transpired. People go to graves also and tell the spirits of their ancestors of important happenings.

There was an exhibition at the county-seat last autumn when an Imperial Prince came for a Red Cross function. All schools were allowed to send exhibits and ours was an unusually interesting one, as our Principal climbed Mount Fuji last summer and collected botanical specimens. One of our teachers painted a large picture of the peerless mountain and the specimens were arranged around the picture with a chart showing where they had grown. It was Mr. O.'s task to take this exhibit and enter it at the hall. The following week he led chapel, and this was the manner of his praying: "O Lord, I had to go to Yamaguchi last week to take the school exhibit. I was terribly afraid it would rain but happily it did not and I arrived safely, but in an exhibition of that kind there is so much rivalry among exhibitors for favorable places that I felt very anxious lest I should not be able to have a good position for our display. However I had a fine place near the entrance where no one could help but see it. It is unbecoming for me to mention it but it was really the best thing that was there!"

This member of the congregation opened her eyes to see if she were not mistaken in thinking that he was offering prayer. He might just be telling us of his adventures. But, no, his eyes were closed, while the pupils were trying or even *not* trying to suppress their amusement. He went on, minutely describing his return journey and the people he met in the train. The bell rang for the beginning of the lesson hour, and he continued, "There is a great deal more about that to say, but I have not time now, for I must speak of diligence. Diligence is an important virtue for the girls." He enlarged upon that theme a little and then closed, again regretting lack of time to express himself freely.

I had Fosdick's *Meaning of Prayer* in the translation and a day or two later I took it to Mr. O. I did not wish to be personal but I told him it was a book that I enjoyed very much and perhaps he would like to read it. The next time he appeared on the school platform, he really prayed, simply and practically but a real prayer.

We are so used to conventional forms of expression that we feel shocked sometimes at fresh, informal, vigorous ways of mentioning sacred matters, but perhaps leniency on one side is as important as education on the other.

Shimonoseki, Japan.

The Book Stall

JULIA L. MILLS

JUST OFF THE PRESS

Airplane Messages From the Philippines.

Up-to-the-minute news from our missionaries on the field . . . . . 5c.

Medical Mission Series: Hospitals in West Africa.

Revised edition with full information to April 1st, 1921 . . . . . 5c.

Educational Series: West Africa.

All the facts to date, as well as the latest reports on our work 5c

MONTHLY TOPIC

Review of the Year and Orientals in the United States

Challenge of the Open Door to the Door Thrice Barred.

Filled with tragic human interest stories of Chinese women and little children who in this Christian land are still enslaved physically and spiritually . . . . . 8c.

Suey Ching—Lost and Found.

Don't you want to know how she was saved by Miss Cameron? . . . . . 3c.

Two Little Chinese Rosebuds.

A gripping story about the kind work our Presbyterian women do in San Francisco . 2c.

Educational Series: Chinese, Japanese and Koreans in the United States.

What our Board of Foreign Missions does for the little stranger within our gates . . 3c.
per doz. . . . . 30c.

Of special interest for children is the series of Straight-Line Picture Cut-Outs just received. The first is an African Village, showing models of huts, trees, men and animals of the jungle. Color suggestions are worked out in close harmony, giving artistic value. Besides, it's lots of fun to cut them out . . 60c.

CHILDREN'S CORNER

Carol's "Thank You" Box.

A good telling story for girls, by Elizabeth Price, each, 2c.; per doz. . . . . 20c.

The Two Gifts.

How children can budget—sent free.

A Soldier Under Orders.

All about a boy who enlisted in the Great Army, by J. M. Serrell. . . . . 6c.

The Long Ju-Ju.

A thrilling story for boys and girls of life on the Dark Continent, by J. M. Serrell. . . 10c.

Light Bearers and Little Light Bearers—don't you want to give a Missionary party? We can send you an invitation post card for, dozen. . . . . 15c.

And don't forget to learn the Light Bearers' Rally Song—words and music. . . . . 2c.

Little Light Bearers Certificates are . . . . . 5c.

HOME DEPARTMENT

IN MEMORY OF DR. HALSEY

THE FOLLOWING RESOLUTION was passed at the Annual Meeting of the Woman's Board of Foreign Missions, at Yonkers, N. Y., on April 27th, 1921:

We, the members of the Woman's Board of Foreign Missions, desire to express our great sense of the loss that we have sustained in the sudden death of the Rev. Dr. A. W. Halsey, who has shown himself in every way a loyal friend and a wise counselor. In many years of faithful service he has proved himself to be a capable, unselfish and untiring leader, full of enthusiasm and devotion to the cause of Missions. In every department of the work he will be sadly missed, as he was admirable as a speaker, organizer and Secretary: proving himself a sincere and generous friend of the missionaries, and endearing himself to them in countless ways. Especially will Africa, Mexico, and the Oriental work in the United States miss his loving interest and watchful care.

We give heartfelt thanks to God for Dr. Halsey's life and influence, and pray that his memory may abide with us, and inspire us to higher ideals and more perfect service.

We recommend that a copy of this expression of our deep regret at his death be sent to Mrs. Halsey, with our heartfelt sympathy, and that it also be embodied in the records of the Woman's Board, in order that we may keep his example before us as a constant inspiration to noble service, always remembering his cheerful presence and untiring energy.

MRS. A. F. SCHAUFFLER,
MRS. O. R. WILLIAMSON,
MRS. RAWLINS CADWALLADER,
Committee.

FIRST ANNUAL MEETING OF THE WOMAN'S BOARD

(MRS. H.) JEANNE M. SERRELL

THERE ARE, I imagine, two kinds of readers,—the kind that will see that this is an Annual Board Meeting report, and so of course will skip it, thinking that formal business meetings necessarily spell something extra dry. And then there are those who will want to know something about what happens behind the scene, and who will look into this article in search of statistics, or something definite.

The Woman's Board held its first annual meeting April 26th, 27th and 28th. "What!" will some one say, "did you have to sit indoors on three of the brightest, loveliest days of Spring?" Yes, but the fact that the meetings of the 27th and 28th took place at Wallace Lodge, Yonkers, and that the spring sunshine poured in through the open windows made one forget the four walls of the room. Spring was there, everywhere, and at the beginning of this second year of the Board, one felt spring through all the reports,—the beginning of a new Jubilee era, full of promise and hope. Not one of the Committees reported set-backs, no frosts apparently had been felt, in spite of reorganization everywhere, and in spite of worldwide business depression. Perhaps the reader in search of statistics will be glad to know that the net receipts from the societies were reported by Mrs. Webb to be well over a million dollars. With the Sage Legacy, total receipts have amounted to about $2,400,000.

A most interesting report was given by Miss Florence Tyler, Executive Secretary of the Student Committee. Working with girls at the spring time of life must be in itself inspiring, and Miss Tyler made every one feel that it was. The members of the Board made acquaintance in a delightful way with students in the colleges and schools of the country,—the student who wanted to sign the life-service pledge but ——what was she to do if she were at any time to get married?; the Chinese girl, helped through college, who has just married a young Christian Chinese and is not to fulfil her dreams of a medical education, but is thus called upon now to found a Christian home in China.

One of the things that would have struck a stranger most in the Board meeting was, I am sure, the close relation between committees, their interdependence. Young People's Work, including Children's Societies, Westminster Guilds, and Young Women's Societies, comes in close touch with Missionary Education. Student's work is after all one of the recruiting agencies for Candidates' Department, and Publication Committee is the means through which most of the other departments must work. The perfect understanding and co-operation between committees and their executive secretaries strengthen each department, and thereby the whole work.

Within the three days there were, technically speaking, three different kinds of meetings, for on the Tuesday afternoon, Executive Committee, had a session, before the Board of Directors met, and on Wednesday afternoon, the Corporation, that is, the Board plus presbyterial and synodical representatives, was called to order to elect the Executive Officers. These were unanimously re-elected.

Between technicalities and business details, there came refreshing messages from the field,

transmitted by the Foreign Department, and at the close of the last session, there were messages by missionaries themselves, Miss Mackenzie, Mrs. Candor of Colombia and Mrs. Dana of Syria. Miss Jean Mackenzie, with her wonderful gift of speech, took us with her to Lolodorf, and back to Dr. Halsey's visit there in 1904. For a few minutes we felt as if we were in the midst of Africa; and we forgot all about Board meetings and our own U. S. A., as she made the African live before our eyes,—the African yes, but also Dr. Halsey! "Back of the great incoming, full-flowing tide of the African Church," we felt the "great moon" of Dr. Halsey's personality and breadth of vision.

Looking back on what has been accomplished in this, the first year of the Woman's Board, one cannot but feel that if such be the progress and advance of the work in the spring-time, what will the harvest be? Back of the Board stand the synods, back of the synods the presbyteries, back of the presbyteries stands the great mass of devoted women workers of the local churches. Together we would thank God who stands back of us all, and who alone can make us reap the harvest.

Detailed reports of Committees will be available in the Woman's Board Annual Report.

Candidates—the Sought and the Seeking

ANN T. REID

TWO SIDES of the work present themselves to the Secretary of the Candidate Department of our Woman's Board — the calls from the field, and the young women who answer them.

India. "Wanted, in Kodoli, a kindergartner for the Brownies' children. Fifty cunning kiddies crave a kindergartner!" The money for the building is in hand, but where is the right young woman?

China. "Have you any *specially fine* candidates? That is the kind we want. The work in our district is all practically pioneer in its character as very little country work has been done, only an occasional visit of a wife with her husband. A one-sided church can never be a strong church, we must bring in families, and this can only be accomplished by single women who can stay in country places long enough to teach and train the women."

Miss Ann T. Reid, Candidate Secretary of the Woman's Board, is a graduate of the Presbyterian Training School in Baltimore; served as Head Deaconess in that city for seven years and as Director of Woman's Work in the Fourth Church of Chicago for six years. Her training, experience and personality have made her highly qualified for her important duties in developing and selecting candidates for missionary service.

Siam. "There is a hospital in Chiengmai; and there are two city dispensaries, but there is *no foreign nurse!*" Let your imagination have full sway for a moment, and try to visualize that situation, you who live in the midst of nurses' training schools. Two doctors are trying in vain, (to use their own words) to cope with the ever-increasing work.

China. "A woman doctor for the department of children's diseases is needed in Hackett Medical College in Canton. The Chinese are passionately fond of children. In no country are there so many of them, and in no country is the death rate among them so high. Their lives are sacrificed to all sorts of superstitious practices. This field is particularly open to the woman doctor."

Chosen. "Pray that there may be those in America who will hear the call to the medical work, that the closed hospitals in Andong and Chungju and Kang Kai may

be enabled once more to open their doors." *"Wanted*—an industrial worker for the self-help department in the Young Women's Institute in Syen Chyun. Last year sixty-three girls earned their way through the school which gives primary education with Bible study."

Japan. A teacher is needed for the Girls' School in Kanazawa, during the first years this work is in English and elementary, but after two or three years of language study there is great opportunity for teaching the Bible, and for other forms of Christian work among the girls. The requirements for government recognition are a High School certificate, and either a college diploma or a certificate from a Normal School.

Some of the answers—She is a girl who lives in a small town, just like many other girls in many towns; she is a primary school teacher. She says, "I believe that God has a place for every life; for years I wondered what mine could be. The thought was with me continually and I worried a good deal for fear I should never know just what He intended me to do. When I commenced teaching I found I liked it better than anything else, and that I enjoyed being with the children, now I know that it is the thing I can do best of all, and so I want to give my services to God as a teacher on the foreign field, because the need is greater there than here."

Another began life in Virginia; when she grew up she went to Wellesley, and now she is taking her medical course. Next year she will be ready to go to India, to bring to the women there not only a trained mind and skilful hands but the knowledge of "the light of the glory of God in the face of Jesus Christ." She is impatient to be there. "This is my twentieth year in school, nine of them in special preparation for medical work. It seems very long to wait for saplings to grow into firewood while the world is freezing!"

"The experience of my Christian life has been of gradual natural growth since childhood, and along with that, the idea of entering foreign missionary work began to form at quite an early stage. Perhaps that was the result of my father always holding it out to us as the work he would most like to have his children enter."

"In November of my junior year I was sent as delegate to a conference at Harrisburg, which was to plan for the World Fellowship Fund. There God definitely spoke to me in a quiet way. I did not have much money to give, but I did have a life to invest, and I decided, if God was willing, it should be in service on the foreign field. I was an only child and naturally expected opposition from my family, but God gave my father and mother the vision He had given me. Although it cost them dearly they said, 'You have your own life to live, you must decide,' so I signed the Student Volunteer card."

Many kinds of calls—is there one you might answer?

All types of girls—is there one whom you might influence?

What's Coming For Presbyterians!

FIFTY SUMMER CONFERENCES

By Sea and Lake and Mountain
From the Atlantic to the Pacific.

INFORMATION and INSPIRATION

Speakers of national fame will present stirring and deeply spiritual messages at vesper and platform meetings.

PROGRAM OF STUDY

Mission Study Classes using the mission study textbooks for 1921-22; Bible study; discussion of newest methods in Church work, especially the Church School of Missions;

Methods classes for young people's and children's work.

REST and RECREATION

The afternoons of the conferences are kept for rest and recreation. Tennis, water sports, and tramping offer a variety of recreation from which the delegates may choose according to individual liking.

Plan *now* to attend one of these conferences and to take with you a delegation from your Church.

Write to the Educational Department of the

BOARDS OF FOREIGN MISSIONS,
156 FIFTH AVENUE, NEW YORK,

for information and full list of conferences.

SUMMER REST FOR MISSIONARIES

THE PRESBYTERIAN ASSOCIATION, Chautauqua, N. Y., has the finest equipment on the Chautauqua grounds—combining headquarters, reading, writing and assembly halls, and a Presbyterian Home for the free occupancy of home and foreign missionaries of the Presbyterian Church in the U. S. A. The Chautauqua season offers unequaled advantages for health, rest, lectures, concerts and classes. Missionaries find the opportunity needed for repair of wasted mental and physical energy.

The management of the Presbyterian Home, open from June 10 to September 20, is in the hands of the Woman's Auxiliary. Applicants should write early to Mrs. J. A. Travis, 1003 East Capitol Street, Washington, D. C., stating their services as missionaries of our Church, the date they would like to arrive, the desired length of stay, and forwarding a certificate from the secretary of the Board under which they are working.

The Woman's Auxiliary has maintained this resting place for over twenty years and during the summers there have enjoyed its hospitality many of our weary missionaries from India, China, Siam, Japan, Africa, etc. It has been a real home shelter for them and of priceless value. Contributors to its support of any amount yearly, from fifty cents up, are classed as members of the Auxiliary and the management needs to increase the number of these members to meet the constantly growing running expenses of the Home, and to provide a permanent endowment fund. Copies of the Annual Report containing all information will be sent to those requesting it by Mrs. James Yereance, 520 William Street, East Orange, N. J. The President of the Auxiliary is Mrs. George W. Coblentz, 1045 W. Ninth Street, Erie, Pa.—*Editor.*

A CALLED MEETING of the Corporation of the Woman's Foreign Missionary Society of the Presbyterian Church will be held in Westminster Hall, Witherspoon Building, Philadelphia, on Tuesday, June 28, 1921, at 10:30, for the purpose of reconsidering the action taken at the meeting of the Corporation held December 28, 1920, authorizing the dissolution of the Corporation and in lieu thereof to authorize the amendment of the By-Laws by reducing the number of the Board of Directors to not less than twenty-five and to adopt a new and simplified set of By-Laws in order to enable the Corporation to conduct the due administration of its Trust Funds, and for the further purpose of electing officers and directors for the ensuing year.

MRS. JOHN HARVEY LEE, *President.*

In the Districts

(MRS. CHAS. K.) MABEL M. ROYS

THE CHINESE RESCUE WORK which has for so long been a part of the Occidental Board, is soon to become one of our national objects. One of its most encouraging features lies in the fact that within a year, two Chinese slave-owners have been convicted by the Court. One was sentenced for a year, the "limit of the law"; the other has not yet been sentenced. In the entire course of the forty-seven years of this rescue work the convictions have been negligible, hence this record of two convictions in less than a year is hailed as a remarkable victory. During the last few weeks several slave girls, all of them very young, have been taken into the Chinese Home from different sections of the Pacific Coast. No other

form of work has such dramatic elements: the last "rescue" by Miss Cameron, superintendent of the Chinese Home and station work, was made in San Francisco. The little fifteen-year-old Chinese slave girl had been in San Francisco only a few weeks. And the pathos of it! those few weeks of bondage had been spent only three blocks from the sheltering mission, on the same street. As a rule when a rescue is made in San Francisco, it is accomplished in the early morning hours, before Chinatown is awake and the usual staff and equipment consists of Miss Cameron, her American and Chinese assistants, two officers from the Police Department and one from the Immigration service, a long ladder, an axe and a crowbar. By means of the ladder the girl's window was reached and smashed in. Entrance was thus gained and the little slave was taken to the refuge of the Mission Home.

The three synodical societies of Occidental District, California and Nevada, Arizona, Utah, have accepted their full foreign apportionments. All presbyterial societies holding annual meetings before these notes go to press have accepted their individual apportionments.

Los Angeles Presbyterial Society has a large group of "Life Service Recruits." These are students, still in college, all of them having from one year to four or five before they are ready for active service. Their missionary zeal is conserved through a plan by which a recruit "signs up" for definite missionary service during the years before he leaves for his field of life work. It is fine practice for the recruit; it is also most advantageous for the Church and the presbyterial society.

From North Pacific District comes word of new societies and increased memberships in those already established. Three presbyterial societies have *asked for larger apportionments!* The total budget of the District was met with a slight margin. Considering the present industrial situation, we are deeply gratified over this record.

Through the Northwest District splendid reports are coming from the Secretaries of Overseas Sewing. Since April first, 1920, about seventy-five hundred dollars worth of supplies have been sent to twenty-three hospitals. This does not include much that has been shipped directly by parcel-post. Every State in this District has now adopted one or more overseas hospitals. New general shipping instructions have been prepared and sent to all synodical and presbyterial overseas secretaries.

Mrs. Cleland B. McAfee was made the permanent Chairman of the Friday morning popular meetings. She and her committee have worked out an excellent constructive plan by which these meetings are a help not only in creating missionary interest, but also in preparing the monthly program for missionary meetings. A strong missionary speaker will address the meeting on the first Friday of each month. On the other Fridays the Foreign Secretaries will give map talks and bring fresh letters and interesting news from their respective fields.

At a recent public meeting of the Philadelphia District Committee reports of the work of the year throughout the territory were given. Although they have not quite reached their financial goal, the committee felt that receipts were most gratifying. There has been a gain in the number of societies, especially among young people and children. Overseas sewing has met with a most cordial reception. Many societies, synodical, presbyterial and auxiliary, have assumed the support of their missionaries on the fifteen-hundred-dollar basis. The District Committee welcomed with pleasure at that meeting, ninety representatives from nearby presbyterial and auxiliary societies and hopes that these visitors will continue to attend the meetings on the first Tuesday of each month.

Carmel Presbyterian Church, near Philadelphia, decided to present an automobile to its medical missionary, Dr. Douglas Forman. The car was divided into its component parts and different classes of the Sunday-school were asked

to provide these parts. One class took the wheel, another the engine, the little children provided the horn, and so on, until the whole car was subscribed for. Now they are holding a Sunday-school rally to celebrate the fact that the car has been put together and will start on its long journey to India.

Annual Meeting of New York District was held on Wednesday afternoon, April twentieth, in the First Presbyterian Church, New York City, Mrs. Peter Stryker presiding. The devotional service was led by the Rev. Dr. George Alexander, President of the Assembly's Board. About three hundred persons were present. One hundred and eighty delegates responded to the roll call, representing ten presbyterial societies. It was a pleasure to have eleven missionaries pass before the meeting and to look into the faces of those whose names have long been familiar through WOMAN'S WORK and the *Year Book of Prayer*.

Mrs. W. E. Waters explained the work of the Home Base under the National Board and reports as to the status of the work were given by Mrs. James Duguid, Jr., Miss Marcia Kerr and Mrs. George Woolsey. Mrs. G. A. Spalding reported the receipts of the year to be $242,188. Conditions in China were presented by Mrs. C. K. Roys. The offering for the Famine Fund amounted to $178.64. Inspiring messages were brought by Miss Margaret E. Hodge and Dr. Robert E. Speer. The benediction was pronounced by Rev. T. H. Candor.

From Texas, with its vast distances and great financial problems in many of its districts, comes the thrilling word: "Every presbyterial society has accepted its apportionment!"

The loyalty of the women in individual auxiliaries is a cause for great thanksgiving at headquarters. From a presbytery in Home Mission territory comes this word: "Our women have rallied better than our fondest hopes and have met the situation nobly, when we think what odds they have met. We closed our books with the foreign mission pledge met and if we had the original pledges for next year we should feel out of the woods,—but—they are about $1,000 more! That is staggering even to our optimistic minds. However, we never say 'we will not try' and we will do our level best!"

Missionary ingenuity is set to work in every way these days. A certain group of women in the South, in order to meet their missionary pledge, have been saving the eggs their hens lay on Sundays and calling them "Missionary Eggs." Other women, take notice!

A mother in Ohio whose baby had been called home to God, sent her baby's complete outfit for the use of one of the missionary hospitals. Perhaps this gift of love will carry the message of Jesus' love to the mother whose baby uses the garments.

TREASURER'S REPORT

RECEIPTS FROM MARCH 6, 1921, TO APRIL 15, 1921

Receipts:			
New York District	$2,967.76		
North Pacific District	5.00		
Northwest District	1,286.66		
Occidental District	919.00		
Philadelphia District	423.24		
Southwest District	370.00		
			$5,971.66
Legacies		$1,000.00	
Special Gifts and Relief Funds		995.20	1,995.20
Total			$7,966.86

RECEIPTS, DECEMBER 16, 1920, TO MARCH 15, 1921

RECEIPTS:			
New York District,	$119,330.90		
North Pacific District,	10,608.20		
Northwest District,	*121,146.09		
Occidental District,	20,842.40		
Philadelphia District,	223,195.82		
Southwest District,	24,153.59		
		$519,277.00	
Annuity Gifts,		$5,500.00	
Bequests,		1,987.72	
			7,487.72
			$526,764.72

* Subject to slight revision.

JANET MCMULLAN, *Assistant Treasurer*,
156 Fifth Ave., New York City.

DATE DUE

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